

## The Pastor's Message

### DOING THE WILL OF GOD

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Our text is found in Mat. 7:21: "Not everyone that saith unto Me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." These are the words of Jesus and are taken from the concluding chapter of the Sermon on the Mount.

It seems to be the tendency of our age to believe otherwise than is stated in the text. Just a few verses preceding the text Jesus said: "Enter ye in at the straight gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat: because straight is the gate and narrow is the way which leadeth unto life, and few there be that find it." Mat. 7:13-14. Many today have reversed the order until to them the broad way leads to life and many go in thereat. Yet some of us prefer to believe the "Word of God," and to us the way that leadeth unto life is still straight and narrow and only those who have done and are doing the "Will of God" shall enter the Kingdom of Heaven. According to our text not all who profess to be followers, nor again all who expect to enter, shall be granted an entrance but only those who do the "Will of God." Then we should all be interested in knowing what it means to do the "Will of God."

Doing the "Will of God" means our true repentance. In 2 Peter 3:9 we read: "The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to us-ward; not willing that any should perish, but that **all should come to repentance.**" According to this verse all men should come to repentance. All scripture supports this teaching and not only that we should, but that we must all repent or be eternally lost. Jesus said, "except ye repent, ye shall all likewise perish." Luke 13:3. Also it means more to repent than many seem to realize. To repent of sin means to be sorry for sin, not just sorry that sin has found us out, but sorry that we have sinned against God and sorry enough that we will turn our back on all we know to be displeasing to God. Sorry enough to humble ourselves as a sinner before God and a seeker of His salvation. Accompanied by faith this will bring a definite change of heart to the individual, which the scripture calls the "new birth." In 2 Cor. 5:17: "Therefore if **any man** be in Christ, he is a **new creature**; old things are passed away; behold, all things become new." The cause of Jesus Christ is hindered and handicapped by many who are claiming to be followers, and in the words of the text are saying: "Lord, Lord," who have never repented of their sins, nor forsaken them, thus these people are not Christians and will some day hear the words spoken in the verses following our text: "I never knew you; depart from me." So we see that to do the "Will of God" means that we must repent of our sins. "Not everyone that saith—but he that doeth shall enter."

Doing the "Will of God" means our sanctification. In 1 Thes. 4:3 we read: "This is the will of God even your sanctification." This verse definitely states that it is the will of

God that we **should** be sanctified. Our text tells us that only those who do the will of God shall enter the Kingdom of Heaven, and this verse tells us it is the will of God that we be sanctified in order to get to Heaven. Perhaps some do not like this reasoning, but is it not scriptural? Jesus prayed that we would be sanctified. Jn. 17:17. "Sanctify them through Thy truth, Thy Word is truth." In 1 Thes. 5:23-24 Paul prays: "And the very God of Peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it." In Heb. 13:12: "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate."

The word sanctify means "to make holy or pure." We need to be sanctified because after being saved we still have the seed of sin in our hearts, thus this experience is provided for the Christian to make him pure in heart. Mat. 5:8. "Blessed are the pure in heart." Some say they "received it all at once." It no doubt is true that they received all they have at once but they did not receive a pure or clean heart. Probably these people have never testified publicly that they were sanctified or that they have a clean heart. The cause of Jesus Christ today is greatly hindered by so many who fail to "go on" after being saved. Heb. 6:1 tells us: "Let us go on—not laying again the foundation of repentance." We must go on in grace or lose our present relationship. 1 Jn. 1:7 tells us: "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." In other words, "Walking in the light" will lead us into the experience of sanctification. Can we not now see that to do the "Will of God" means that we must be sanctified. "Not everyone that saith—but he that doeth—shall enter." Much more could be said as to what it means to do the "Will of God" but we have covered to some extent that which has to do with our Christian experience crises, so now let us notice the results of doing the "Will of God."

The first result is an intimate relationship with God. Jesus said, "Whosoever shall do the Will of God, the same is my brother, and my sister, and mother." Mk. 3:35. It is wonderful to feel and know that the sin question has been settled and our relationship with God has been established. Saul of old reached the place where "God answered him no more." God was far from him and that after he had enjoyed a close relationship He fell because of his own disobedience. We can have and maintain an intimate relationship if we will do the "Will of God."

The second result of doing the "Will of God" is that we will know the true doctrine. There is a great amount of confusion today as to what is right in regards to the many doctrines that are taught by the different churches and societies. There is a way that we can know. Jesus said, "If any man will do His will, he shall know the doctrine." It is good to be able to know and be established in our hearts and in our thinking. So many are carried about by every wind of doctrine. Yes, if we will do the "Will of God" we shall know the true doctrine.

The third result of doing the "Will of God" is that we will delight in obeying God. The psalmist had reached this place when he de-

clared, "I delight to do thy will O my God." Ps. 40:8. It is not difficult to obey one whom we love greatly, and since God has done such great things for us (I refer to His saving us from our sins and cleansing our hearts from the old carnal nature), it is only natural that we love Him supremely, and like the poet we feel, "Had I a thousand hearts to give, Lord, they should all be Thine." Yes, as we do the "Will of God" we reach the place where we enjoy obeying Him.

The fourth result of doing the "Will of God" is everlasting life. In 1 Jn. 2:17 we read: "He that doeth the Will of God abideth forever." This verse not only means that we shall live on after this life is over (all will live on) but that we shall live in the presence of God eternally and enjoy the "things that God hath prepared for those that love Him." Living in God's will here is just a foretaste of the joys that shall be ours throughout a never-ending eternity. Sin shall not enter there to mar or molest our happiness. Things now may not be such as permit us to enjoy fully the benefits of our great salvation but some day these hindrances, such as physical suffering, sinful conditions about us, and many other things shall be past and we shall enter into the "joys of our Lord" if we do the will of God.

Do you not feel that the results of doing the "Will of God" are such as will repay us for choosing the narrow way and entering the straight gate?

"Not everyone that saith unto Me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of My Father which is in Heaven." Are you, dear readers, **doing** the will of God, or are you just saying, "Lord Lord?"

May God bless us one and all and help us that in spite of the hindrances we shall from now on do His will.

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### THE WAY OF HOLINESS

R. Barclay Warren

Isaiah has been called the "Prophet of Redemption." His is more than a description of returning exiles; it is a portrait of men returning to God in the dispensation of the grace of the Gospel of Christ.

Chapter 35 pictures the way in which we should walk. "And an highway shall be there, and a way, and it shall be called The Way of Holiness." This is a specially prepared way as indicated by the word, highway. It is a way embanked. It was built at great cost, even the death of our Lord Jesus Christ on Calvary.

It is a pure way. "The unclean shall not pass over it." "God hath not called us unto uncleanness, but unto holiness."

It is a plain or well-marked way. "The way-faring men, though fools, shall not err therein." "They shall hear a word behind them saying: This is the way, walk ye in it." The Holy Spirit will guide into all truth.

It is a protected way. "No lion shall be there, nor any ravenous beast shall go up thereon; it shall not be found there." We are safe when in the centre of God's will. He will not suffer us to be tempted above that we are able.

It is a progressive way. "The redeemed shall walk there." It is a path of new discoveries and of growth in grace.

**It is a praiseful way.** It is a way of joy and singing. When we reach the goal of the way, "Sorrow and sighing shall flee away."

Let us walk in the way of holiness.